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THE NEVV GOSPEL: NOT THE TRVE GOSPEL.

1026
C. 1028

OR,

A discovery of the Life and Death, Doctrin, and Doings of Mr. *Iohn Traske*, and the effects of all, in his Followers.

Wherein a mysterie of iniquity is briefly disclosed, a Seducer unmasked, and all warned to beware of Impostors.

As also a Confutation of the uncomfortable error, of Mr. *Boye*, concerning the Plague, out of *Psal.* 91.

Mat. 24. 11.

Many false prophets shall rise, and shall deceive many.

By Edvv. Norice.

LONDON.

Printed by *R. Bishop*, for *Henry Hood*, and are to be sold at his Shop in St. *Dunstans* Church-yard in *Fleetstreet*. 1636.

MVSEVM
BRITAN
NICVM

THE NEW GOSPEL, NOT THE TRVE GOSPEL.

AS it was the care of our Lord Iesus Christ the great Shepheard of the Flock, to forewarne the same in generall of all Wolves, and false prophets, that should arise (especially in the later times) and deceive many: so is it a subordinate duty and no lesse needfull, when such false prophets do arise in those times, being espied, to give particular notice of them, and to point (as it were) with the finger unto them, as St. *Paul* did of some such like, *This is hee, beware of him.* 2 *Tim.* 4. 15. The consideration whereof, hath moved, and thus farre enboldned me to tender unto publike view (with submission unto allowance) this briefe discovery (as but the pointing with the finger) of such a seducing Impostor, and cunning Deceiver in our owne times; I meane Mr. *John Traske*: A man well knowne by common fame, and yet not knowne according to his manifold deceits but of a few, turning and winding himselfe like another *Proteus*, into so many formes as that he could not easily be discerned to be the same individuall, but descryed only by his unconstancy to be none other, because therein he had not

hislike: this man falling from one errour to another, and pursuing all with equall vehemency, at length fell upon a * new way of Evangelizing; understanding the Gospell, the Kingdome of Christ, the state of Grace, the nature of Faith, as things utterly abstracted from all Law, habits of Grace, signes of Faith, and sanctification it selfe: setting up a conceited new Creature entire of himself, as free from sinne as Iesus Christ, to whom nothing belongeth but joy, tranquillity, and triumph; not to that person in whom this new Creature is formed: no, not though hee fell into the fouleſt sinnes, and perpetrated the grosseſt impieties, as murthers, or adulteries, or such like, because these were but acted by the flesh, and not at all by the new Creature in him: therfore is he never to mourne or grieve for any such thing, but ever to rejoyce, knowing that in this estate no sinne shall hurt him, neither is he to question the favour of God, whatsoever hee doth; that being farre worse than the sinne he committeth, but ever to bee confident. Into which joyfull condition all are brought only by beleeving, which faith is not to be tryed by any signes, fruits, or effects, but only by the perswasion it selfe: and all this effected, not by any use of the Law in preaching but only the Gospell and promises, applying the same to all that so do beleeve, yet not as faith is a condition of the Covenant, or an instrument of Iustification laying hold on Christ, but only as a qualification in themselves.

* Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε. Heb. 13. 9.

Familisme.

Whereupon all such Preachers as made any use of the Law in their teaching, or gave any signes for tryall of faith or grace; motives or meanes to duties, rules of obedience, or such like, were presently rejected as Legalists, Iustitiaries, messengers of *Moses*, and silly naturalists that understand not the mysterie of the Gospell, * yea Iewes, and worse than Iewes, their congregations not true, but pretended Christian assemblies: thereupon also his followers sequestring themselves to such as were their owne way, with a high disdaine of all others, gave themselves to mirth

* They are his own words, pag. 28.

mirth and jollity, such triumphing and glorying, laughter and glee, as if it were the only *Shibboleth* whereby to bee discerned from the miserable Legalists that held mourning and sorrow for sinne, care of dutyes towards God, and endeavour for sanctification by his Spirit in themselves; some of them proceeding so farre, as disdainfully to aske, what that sanctification was, we talked so much of, for hee knew not what it meaned; (which we may easily beleeve) yea and to demand whether God will not accept of our prayers without the mediation of his Sonne: and some of them in the mean time falling into ingemniated adulteries, to the great scandall of the truth (they seemed to professe) yet not shewing the least remorse for the same themselves, nor others in their behalfe, but with this como-off in a merry manner, that, if a man be in Christ, no sinne shall hurt him. I shame to relate these things, but know them to be true.

Judges 12. 6.

R.O. A forge of fancies.

Now these are the effects of this mans doctrin, and of his new devised Gospell, but the way and course hee took in venting the same, was this: first hee would in publike, (whersoever hee was admitted to preach) deliver ordinary truths in a plaine way, but with extraordinary shew of zeale and affection, thus to gaine him credit, and a good esteeme of all; then, if any were taken with him, he would in private proceed further, and doctrinate them in his mysteries; if they consented, they were his owne; if not, then would he deny what he had said, and beare them downe with scoffs and derision; which course he also took in his conferences, and disputes, denying, and shifting any thing he had spoken, or defended, when it came to any publike dislike; by which meanes none or very few that dealt with him, Ministers or others could escape reproach, so far as the credit of his tongue extended, or yet of his followers, who therein have shewed themselves (many of them) *tam moribus similes, quàm voce, magistro*, like their master; in a shameless, and unreasonable manner; a taste wherof both he, and they not long since yeelded: when, at a conference

The methode of a Seducer.

ference having vented many foule and erroneous points, and afterwards being taxed therewith, they utterly denied that any such things (though many) were spoken in their hearings, which he sithence hath yet acknowledged in print; but with such constructions and new devised interpretations, as were never thought on, nor imagined there, yea directly against his expresse Assertions in other places, turning some of them into ridles, and ambiguous enunciations, like *Apollo's* Oracles, to make an evasion, as hereafter (God willing) shall be discovered.

O this very practise Master Doctor *Taylor* complaines in his *Regula vitæ*, pag. 63.

And because in his late * printed pamphlet, he hath not only blended the truth, with his cunning head, but also blasted the names of all that oppose him with reproach: (especially my selfe for that small discovery I made of him) I think fit to forewarne the Reader concerning the same; (being personall matters) first, that his whole Epistle to the Reader, (being wholly defamatory) is utterly false, and composed of meere fictions of his owne braine, not only without any evidence, but against the testimony and certain * knowledge of thousands; declaring therein his brazen forehead, and raging spirit to vent any thing (bee it never so untrue) to serve the present turne, which (were it fit to mention the particulars) might in few words easily be discovered, the accusations being notoriously false either of them: next, for his succeeding Apologie, wherein he utterly denies that hee was ever censured in the Starre-Chamber for Iudaisme or any matters of that kind; it is as impudently false, as the rest: for besides a printed speech now extant of that learned Bishop *Andrewes* made at his censure in the Starre-Chamber, the very Records of that Honourable Court concurring; doe both abundantly testifie, one of the principall causes of his censure there to be for Iudaizing in matters of dayes and meates; for which, (besides other castigations) hee was * stigmatized with the letter I, in the forehead for a Iew which he bare to his last: so that, it is marvellous the man should or could bee so shamelesse,

* Published since his death (as its suspected) by Mr. *Boyse*.

* Yea of Mr. *Boyse* himselfe his brother in evill.

* Mentioned also by Dr. *Sclater* in his confutation of him about that time.

leſſe, as utterly to deny (and that in print) that hee was ever at all cenſured in that Court for Iudaiſme or any ſuch errors; unleſſe the Lord did ſo farre leave him to himſelfe, to diſcover thereby his impudency, that in his other Aſſertions and proteſtations, he might not be truſted; for who that's wiſe, will beleeve or truſt ſuch a one, as hath a heart and a forehead, * deliberatly to deny that (*in terminis*) that he well knew himſelfe to be knowne in all the land, and to be recorded againſt him? Wiſhing therefore thoſe that have beene the favourers, and furtheters of this man and his doctrin all this while, now to open their eyes, and behold the deceitfulneſſe of the one, and the danger of the other (being both ſo manifeſt) and in ſtead of their inſolent, and unworthy cenſures of others, to ſmite upon the thigh, and judge themſelves for their ſinfull levity and partiality, in departing ſo ſoone from the truth they had formerly embraced, and entertaining ſo ſuddenly an erroneous man branded in the Church of God, for a phantaſtick, and great abuſer of the holy Scriptures: alſo for bezelling, ſhifting, and concealing the things they heard him maintaine with their eares, and know in their owne hearts to bee truly objected againſt him; being ſuch a way, as no good cauſe needed, neither will a good conſcience ever uſe.

* *Conſultò, & cogitatò.*

Their own conſciences can tell them who they are.

And becauſe our Lord referres us much, to the fruits, for the diſcerning of falſe prophets, upon the mention of the former, I think fit to adde further concerning his practiſe, what I have heard from the teſtimony of divers perſons of worth and credit: that as his doctrines, and opinions tend all to liberty, ſo his practiſe favoured ſtrongly of the ſame, not Chriſtian liberty allowed to all, but carnall licentiouſneſſe condemned in all that profeſſe the Goſpell of Chriſt, even the ſame mentioned by St. *Jude*, *when the grace of God is turned* (εις ἀσελγειαν) *into laſciviouſneſſe, verſ.* 4. for ſo it ſeemed to be with this man, who in his ordinary converſation as he profeſſed nothing but mirth and jollity; ſo in his private carriage was he as

Mat. 7. 16.

frollike, especially with that sexe, in which hee most delighted, towards whom hee used such familiarity, with his embracings and * tongue fornications, with such other proffers, as they that were modest, utterly abhorred his private society, and complained thereof secretly to their friends as very foule and shamefull; and how farre any of them, with whom he was most conversant, shared in these things, themselves can best tell: but what may not such be drawne unto, as donie any feare of God, in regard of his power, and justice: that disclaime the Law of God, to be any rule of their lives: that allow no mourning for the fouleſt sinnes: that rest upon a bare perswasion for all their evidence of faith or grace: that make mirth and joy, the substance of their religion: that boast how no sinne can hurt them, being in Christ: I say what may not such doe, when occasion is offered? flesh and blood will act their parts, and when the understanding is so corrupt, how can the affections be pure? the same being wanting to season the one, that should informe the other.

* καταγλωττίσματα. Agreeable to *Ovids* filthy instructions, and the religion of *H. N.*

But to leave them, and returne againe to their leader, besides his other evill properties, how mutable and unconstant he was in his doings all his life long, I think not amisse (in part) to discover by the recitall of a certain letter written since the bruite of his death, by an honest Citizen of London to his friend in the Countrey, and it is thus:

A Letter.

Mr love remembred, hoping of your health and welfare in the Lord. T. A. meeting with me, asked mee, if I had seene a book of Mr. Traskes *newly printed, and withall desired me to help you to one, and to write you two or three lines; which accordingly I have done. Touching the Author Mr.* Traske, *were it not to forewarn others to take heed of by-pathes which lead to schisme, and heresie, I should neither write, nor speak of him a word, for that the man is dead, and gone to give account to the highest Judge. Yet in re-*

gard.

gard that (though hee be dead) his workes still teach, and speake heresies and blasphemies; they may safely all, both bee spoken and written against. As for Mr. Traske, *I have well knowne the man these full twenty yeeres; at first hee was a Schoolemaster (no University man, only a* Latine *Scholler) but afterwards being cast into prisons for opinions, he learned and studied the* Hebrew *and* Greek, *and got a smattering therof, that by* Indexes *he could do some little matter; but for zeale it was alwayes in him heady, and violent, that in which way he took, he marched like* Iehu *most furiously, making divisions in the Church about* London, *and drawing in one Mr.* Gr. *with him, to maintaine foure points differing from other Divines; as namely,*

— 1. That none but such as were converted themselves, could convert others.
— 2. That one child of God might know anothers election, as certainly as his own.
— 3. That Repentance was not only begun, but also finished, before justifying faith.
— 4. That none that were justifyed did commit sinne.

Having continued teaching these Doctrines a while, hee had very many followers, upon whom he obtruded the observation of the Lords day, after a Iudaicall manner, neither to kindle fires nor to dresse meates: the which manner of observation was to him and others an introduction to the observation of the very Iudaicall Sabbath; and was an occasion of stumbling to five or sixe of his followers to deny our Lord Iesus Christ, to be the true Messiah: one of which Mr. Doctor Gouge *helped to reduce unto the truth. This Mr.* Traske *while he held those former opinions (of which some made such desperate Collections) was so high blowne with erroneous zeale, that hee thought, he might bee a second* Elias *sent to discover Antichrist, and to turn the hearts of the Fathers to the Children; he thought also, that he could do miracles, and to that end he sent to King* Iames *to have accesse unto him,*

to cure him of his Gout; also hee layed hands in an Apostolicall manner upon foure men, sending them forth to preach, forasmuch as Antichristianisme is, as hatefull to God, as Paganisme; therefore it is no lesse needfull, that men be extraordinarily sent out to overthrow the one, aswell as the other: three of which Apostolicall men are dead, the fourth is yet alive, but hath renounced those fooleries. Then after some long imprisonment, his zeale was so cooled, that hee revoked all, and recanting was set at liberty, and not authorized, but only permitted to preach, which he not long continuing in, fell to familisticall points, divers of which, are inserted in this boook, though he turne and winde them to qualifie them, for the dazeling of his unknowne Reader, yet the points are truly the Familists, and the undeniable consequences of their principles. Now after some progresse in this more worse than heathenish Divinity, Mr. Traske *had at last turned himselfe to the Iacobites, or semi-separatists in one of whose houses he dyed (at least the mans wife being that way) from whose house some of that societie carried him to his grave in* Lambeth *Church-yard, where they cast him in, with the heeles that way that the heads of other men lie, contrary to all men, and least the Minister should come to bury him, according to the order, they ranne all away, and there left him to bee covered by others; some beholding their carriages thought them to be drunk, which I think also, yet not with wine but with spirituall giddinesse; from which, wee have all cause to pray that wee may bee delivered. So I commit you to the tuition of our good God, who is able to keepe us blamelesse, till his blessed appearance. Amen. Amen.*

December 27th. 1636.

Yours to be commanded,
T. S.

What is it to be an *ignis fatuus* in the Church, and to be carryed about, with every wind of doctrine, if this be not?

not? what more certaine evidence can there be of an unstable spirit, yea of a man drunk with pride and arrogancy, than thus to reele to and fro, from one extreamity to another, and never to settle in the way of truth? yet there is much more of his falsehood and fraud, discovered in the treatise ensuing; which I therefore lay open, not to trample on the dead, or to defame an enemy, (both which are equally offensive) but to warne and informe the living, aswell enemies, as friends, of the danger of a Seducer; who under the vizour, and maske of truth and holinesse, hath vented pernitious errors, tending to much loosenesse, and prophanenesse, leaving the same as his Legacy to the Church, and the only doctrine to bee received, which also, too many admire and follow. That Apology, therefore, which was once made in the same case, and concerning the like persons by a learned Doctor, I would make bold to use in defence of my selfe herein, against his present admirers, might it not seeme too sharp a passage. *Even, because* (saith he) *his speech frets like a gangrene, and increaseth to more ungodlinesse in that giddy multitude, whose stile it will ever be, to be constant in* levitate suâ. *Such whirligigge, weather-cock braines there are amongst them, so childish in understanding, that they are whirried about, with every blast of doctrine, &c.* a smart lash, and yet (it seemes too well deserved of many, who in such cases ought to bee sharply reproved, that they may be sound in the faith; especially seeing that they all take such liberty themselves; not so much to reproove, confute, or dislike, such as dissent from them; as to revile, slander, and defame their persons and opinions with opprobrious termes, scoffs, and unworthy imputations; a lively monument wherof he hath left at his death (like an *Absoloms* pillar) wherein there is graven neither truth, honesty, nor modesty; yet admired by many of them as a singular work; (O the power of these spirituall illusions,) for the refuting whereof I have bestowed some paines in searching out the quintessense of his mysterie, to prevent any further proceeding of the errours;

Doctor *Sclater* on 1. *Thes.* 1. 4. *pag.* 15.

Pag. 26.

ἔλεγχε, ἀποτόμως. *Tit.* 1. 13.

The very manner of *Browne*, and *Boye*. 2 *Sam.* 18. 18.

Travis Gospel.

rours; wherein if the Reader observe a sharper kind of language, than may be thought expedient, let him consider it is in defence of the very Gospell of Christ, the state of Grace, the nature of Faith, the way of Salvation; no small matters; against a cunning Seducer, many selfe-willed, and selfe-conceited followers, to whom easie and soft handling is contemptible, whom a still and low voice will not awaken, unlesse a man cry in their eares, and * pluck them as brands out of the fire: yet is there nothing but what is regulated by the truth, and within the bounds of modesty; craving leave also for this boldnesse, in mine owne behalfe, inasmuch as they have bene their speciall forces against me, and that more of their mysteries are come to my knowledge than may to many others, (though better able to deale in this kind) who also may not have that vacancy from other imployments as (unwillingly) I have at this time, (yet submitting all to approbation, and allowance;) wherefore hoping of a charitable construction in all, of that which is intended for the good of all; and that it shall be no just offence to any, that among so many in the Church * there is one Seducer discovered: I give this encouragement to the Reader; that he is like no more to be troubled with *Traske*, and his matters, this being the last Act of the Scene, and the man divested, hoping that all his errors shall die with him, and that the true Gospell of Christ withall the branches thereof shall prosper and flourish, with abundance of pretious fruits for ever.

* *Jude* 23. ἁρπάζοντες.

* Δεῖ γὰρ αἱρέσεις εἶναι ἐν ὑμῖν. 1 *Cor.* 11. 19.

Although it be most true which the holy Scriptures testifie, that there is but one Lord, one Faith, one Baptisme, one true Gospell, containing the ancient covenant of grace in Christ, who is yesterday, and to day, and the same for ever, in himselfe, and to his people: yet such hath beene the audacious cunning of Satan, and his instruments as to transforme themselves into Angells of light, and ministers of righteousnesse, to the end, that they may the better vent, and set abroach another doctrine resembling the true,

Eph. 4. 5. *Gal.* 3. 17. *Heb.* 13. 8.

true, and another Gospell very like (but not the same) to that we have received, thereby to beguile and ensnare the simple; which kind of deceitfull workers, as the holy Apostle discryed in his time, and complained of them, so have we the like cause in ours, wherein arise some Impostors and Seducers of like condition. Among which, this Mr. *Iohn Traske*, may stand for a principall, who in this time of light, hath taken upon him to dictate, and send abroad his Gospell grounds (as he calls them) into all parts, pretending that they containe in them a more perfect discovery of the Gospell of Christ than ever was made before; and a more glorious way of walking by, than any have found till he discried it. Wherein nevertheless, are couched, and hidden many very pernitious errors contrary to the truth of the Gospell of Christ, & that in points fundamentall, and of the highest consequence. * A short discovery whereof being formerly published, as an Appendix to another work, and the same stiled (as it deserved) a new Gospell: hee hath since laboured to vindicate his doctrin from that * reproach, calling it the true Gospell, and no new Gospell; to which end hee hath shuffled up the Scriptures with false senses: put many faire colours upon some of the points, and utterly falsifyed the rest with his explanations, thereby to deceive the simple and credulous: for the unmasking of which * Iugler with his juglings (being in matters of so high a nature) I have here discovered the truth of his Assertions, as hee hath maintained them, not alone by writing, but by word of mouth, in solemne disputation, and conference had about the same, and that not his Gospell grounds alone, but in other formes, delivered under his own hand, that the very quintessence of his errors may be knowne.

2 *Cor.* 11. 13, 14.

* An advertisement concerning Trasksme.

* In his late printed book.

* ἐργάται δόλιοι μετασχηματιζόμενοι, &c. 2 *Cor.* 11. 13.

But before I come to the particulars, I think it not unfit to lay before the eyes of the Reader these deceits of his in generall; the better to discerne and judge of his carriage in the particulars.

1. Whereas he pretendeth, and solemnly protesteth in the

the name of the Highest, that he maintaineth none other Doctrin, than the same, that is taught by all our Divines, preached in Pulpits, and defended by writings, &c. yet he hath not, nor doth alleadge in any place, any one Author for the confirmation of what he holds, but more than so, disclaimes all our teaching as Iewish; our Ministers as Legalists and Messengers of *Moses*; our congregations, as but pretended Christian Assemblies: sending out his dictates under the name of Gospell grounds; his followers also professing, that they never heard the Gospell before, for if the former be true, how can the later stand.

This is at large in a Letter.

2. That he, all along, casteth upon me the reproach of a Slanderer, with other foule invectives, for charging him with such opinions; and yet acknowledgeth many of them, in particular to be glorious truths, which he owneth and defendeth; as if I had slandered him, with a matter of truth, and done him wrong in publishing his glorious mysteries, so eager and virulent was his spirit.

3. That under the pretence of explaining the Assertions, he changeth the very sense of them as they were defended by himselfe; and runnes along with a false sense never intended; only to cast mists before the eyes of the Reader, that his errors may not be perceived; like unto a certaine fish, whose property it is, to staine the water with a black stuffe, like inke, to blind the eyes of the Fishers. His explanations therefore, I take properly to be derived, *ex Plano*, from a deceiver, or jugler, that can cast mists, and in stead of them, will substitute and annexe the true and genuine explication of the Assertions, as he indeed held, and hath elsewhere defended them, insisting specially upon the discovery of them, the confutation following of it selfe, the errors being so foule.

Plutarchs moralls.

To come then to a scanning of the particulars, and herein to follow, not his confused order, (done of purpose to disturb the Reader) but the same they were first delivered in the Advertisment, they are these following.

1. *As-*

1. *ASSERTION.*

The Law is a Rule of the flesh, and to walk after the Law, is to walk after the flesh, *Rom.* 8. 12.

Explication.

HIs meaning is, that the very morall Law of God, is a carnall rule, to live by; according to his common invectives against the same, in stiling it, an earthly, and a carnall commandment: as also, his application of those words of the Apostle, to the morall Law, *that walk not after the flesh, but after the spirit, Rom.* 8. 1. that is, in his construction, not after the Law, but after the Gospell, wherein he calls the Law a rule of the flesh, and perverteth the Scripture to maintaine it; for if that be so to be understood, then, by the Law of God, in the former verse (on which this depends) must be meant, the Gospell, and by the law of sinne the morall Law; so that, the law of the members, the law of sinne, and the morall Law, are all one in his sense; and then must the very Law it selfe be sinnefull, and a Commander of unrighteous things; an enemy to holinesse; an opposite to the work of the spirit; and utterly repugnant to the Gospell (even as it is a rule of obedience,) then must it also bee disclaimed, abandoned, and renounced, as evill and impure, with all the contents of it, and not in any sense to be taught in the Church; than which, what can be more blasphemously, and wickedly spoken? or how can the *Turkish Alcoran* it selfe bee harder censured? which is the more unexcusable in this Seducer, in that the holy Apostle was so carefull in those very places to prevent such a construction of his words; first, demanding whether the Law where sin? which he

Rom. 7. 25.

The height of Antinomisme.

Rom. 7. 7, 12. & 2. 14. 22. *Chap.* 8. 7.

answereth with detestation, *God forbid*; then, plainly affirming the Law to be holy, and just, and good: a spirituall doctrine, wherein he delighted as a spirituall man; whereunto the carnall mind, could not be subject because it is carnall: casting all the blame, not on the Law, but on the flesh, for any hurt, or evill we have by it, as not caused by the Law, but occasioned by our owne corruption, besides many other places to that purpose.

I referre my selfe to his book for what I cite all along.

Now in the explanation, the Seducer would declare his meaning to be against those only, that sought life, and righteousnesse, by the works of the Law; that to such it is a rule of the flesh, pretending that he was opposed by some of that way; and thereupon layed downe his directions against it: but why doth hee not name who they were, that did so? or why doth he not handle the point, as other godly men have done? but thus break out against the Law it selfe, calling it a rule of the flesh, to make it vile: but all this is nothing else than meere deceit and collusion; pretending a cause that never was, in any of them, at whom he aimeth, no, not to a thought: upon which false supposition also, it is, that he reproacheth all other Ministers that make any use of the Law, for Legalists and Iustitiaries, as if they taught righteousnesse by works, because they make the Law a rule of obedience; which is common and (I doubt) wilfull calumny, of all his followers, who know well enough, how farre they are from such doctrines, and drifts, whom they disclaime, and decline.

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G
H

2. ASSERTION.

The Law is not to be preached, to beleevers, by Gospell Ministers.

Explication.

HIs meaning is, that the Law is not to be preached at all in the Church of God, neither to beleevers, nor unbeleevers, either for repentance or obedience: and that, his meaning is so, his words declare, which are these; *And why may it not be affirmed, that seeing there is no Commission to preach the Law at all, now under the Gospell: and seeing the Gospell containes the whole mind and will of God; and that the Apostles did never preach the Law at all: (but as subordinate to the Gospell) and doth enjoyne* Timothy *to charge some, that they teach no other Doctrine but the faith, &c. why may we not say, that the Gospell only is to bee preached to all, aswell as to beleevers? except any can shew a larger Commission than Christ himselfe, &c. pag.* 50. In his confirmation.

A clause added against the rest.

These words are plaine enough; *There is no Commission to preach the Law* [*at all*] *the Gospell is* [*only*] *to bee preached to all:* Generall and peremptory assertions, without exception; yet nevertheless to hide his flat Antinomisme, in his explanation he tells us that the Law, as law is not to be preached to beleevers; and afterwards demands; *Who ever denyed the Lawes use or excellency to discover sinne; convict such as the Gospell shines not unto; to be a ground for all humane Lawes; the very rule of love; a meanes to shew the greatnesse of sinne; of very plentifull use to beleevers, &c.* One would think that the same man, could not own, both these assertions at once, and set them down both in the same Chapter. What? hath the Law so many excellent uses, to beleevers, and unbeleevers, and yet is there no Commission at all, to preach it? doth it containe so many excellent truths, and of that necessity in the Church; and yet is it no part of the mind and will of God, to bee

Doctor *Taylor* his *Regula vitæ*, is very usefull for all these points.

revealed unto men? how to make all this accord in any good construction, I acknowledge to be past my skill, or (I suppose) any mans else; for take it according to his first words: the Law, as Law is not to bee preached, but as subordinate to the Gospell; yet then it must be preached howsoever, and is within the Commission of a Gospell Minister, which before he denyed: either the Seducer wanted wit to see his own contradictions, or else he was very wicked to speak against the truth, and his own conscience together: the later is most to be suspected; but then, they are men to be admired that will see neither of them.

3. *ASSERTION.*

If repentance and faith bee wrought only by the Gospell: then what doth the Law work in any mans conversion to God, or conformity to Christ.

Explication.

THis demand, hee acknowledgeth, to be truly infer'd by him, upon the premisses of one of his (then) disciples, according to the doctrin he had first taught him: and yet, lest he should lose his habit of rayling, hee keeps the word * Slanderer on foot still, although it be the truth under his own hand. Concerning which point, I will say no more; but if the Law serve to discover sinne, and to convince men (as before he hath acknowledged) and that this discovery, and convincing bee necessary to bring men to repentance, (seeing they cannot repent of what they know not) how then is the Law wholly excluded from having any hand in the same at all? was it not that, and matter of that kind, which S. *Peter* used to convince the Iewes withall, *Acts* 2.37. and is it not that which discovers unto all men, their own unrighteousnesse and misery, that they

* This is his, *Rem.*

they may ſeek unto Chriſt for righteouſneſſe and mercy, *Rom.* 3.19. doth not that regulate our love, and ſo our conformity to Chriſt, and his requirings, *John* 13.34. but theſe matters of repentance, humiliation for ſin, godly ſorrow, ſanctification of ſpirit, feare of God, care of obedience, and ſuch like, are all in too low a ſphere, for his ſublimity, and not in the compaſſe of his mounted ſpeculations; only faith, and joy, are the matters he is converſant in: the other ſerve for poore Legaliſts to feed upon, that know no better; but it followes.

4. *ASSERTION.*

The law did once diſcover ſin, it doth ſo no more; nor yet for direction: love herein tranſcends the law, as far as life, doth death.

Explication.

HIs meaning is, that now in time of the Goſpell, the Law doth neither ſerve to diſcover ſin, nor yet to be a rule of obedience; for it was alleadged by him, in way of Anſwer, to that of the Apoſtle: *By the law is the knowledge of ſinne, Rom.* 3.20. and Chap. 7.7. to which, he replyed that though it did ſo heretofore, yet it doth not ſo now, thoſe times, and that uſe of the Law, are paſt and gone, and ſo out of date; the Goſpell now doth all without the Law, which is his ſpirituall ſenſe and the myſtery of his way, but to colour the matter (being foule in appearance) hee tells us in his explanation, that the Sacrifice of Chriſt doth better ſet forth the odiouſneſſe of ſinne, than the terrors of the Law: which is no part of the point what doth moſt ſet out the odiouſneſſe of ſinne, but what doth diſcover the ſinnes themſelves, in their kinds, and ſeverall branches: which muſt needs be the Law according to the Apoſtles teſtimony; the very definition of ſin be-

Ignotum elenchi

ing [*ἀνομία*] the transgression of the Law, 1. *John* 3. 4. then is it to be preached with the Gospell, for repentance.

Concerning the other branch, about the directing use of the Law; to justifie his denyall, he gives us to understand (as if none knew it before) that the inward principle from which all true obedience proceeds, is love; which inward grace doth farre transcend the letter without, as if that were the question, from what inward principle true obedience proceeded? and not rather, by what Rule the same is regulated and ordered, which is the Law of God, discovering good and evill. But his practise in this is, as if a man rejecting all directions for his way in a journey; should give this for his reason, that the principle of motion must be in himselfe, and not in such outward directions: so doth this man; but therein it is marvellous what a difference he makes betweene love and the law, as if they were two contraries, or (at least) not of the same kind: when the Scriptures acknowledge them to be but one, and the same: love being the very summe and substance of the whole Law, *Matth.* 22. 40. *Gal.* 5. 14.

Charitas continet in se sine implicite observationem & impletionem omnium Dei mandatorum, Amesius. 1. 2. c. 7. *medull.*

But there is yet a more dangerous and suspitious passage following, where he stands to maintaine, that love hath no rules, because God is love, who being infinite, is not to be limited by any law: as if there were no odds, betweene the Deity it selfe, and a created quality in the hearts of men, of which wee speak: which Assertion of his therefore favours strongly of Familisme, who blasphemously say, that God is manned, and man is Godded, with such like, making no difference betweene the essentiall attributes of the Almighty, and the workes and effects, of his Spirit in men; so this man will admit no rules for love in us, because God is unlimitted; but to proceed.

H N. In his *Evangelium Regni.*

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5. As-

5. ASSERTION.

The new covenant hath no condition at all: faith is not the condition of the Gospels promises; but only a qualification in us.

Explication.

TO all this, he saith nothing, but that the condition required, is freely promised in the new Covenant it selfe to be given so, leaving all the rest to stand as it did, which is, as much as if he had said nothing at all; for the question was never, whence the power came to performe the condition of the covenant, but whether there be any at all required to make us partakers of the same, which by his words, he utterly denyeth; excluding faith by name to be any condition of the Gospels promises; or any instrument laying hold on Christ, but only a qualification. By which very ground, he hath utterly ungrounded and overthrown the maine foundation of our justification by faith in Christ; the condition of the covenant of grace, (in regard of us) and of all the Gospels promises, a most pernitious and pestilent opinion, directly against the truth of the Gospell, and the doctrin received in the Churches of Christ; and sufficient, (if there were none other) to discover him to be a Seducer, and his doctrine, not to be the truth, but a new Gospell of his owne devising; for the promises of the Gospell of Christ pertain only to beleevers, and that by reason of their faith in him, as appears by *Mark.* 16. 16. *Ioh.* 3. 36. *Rom.* 10. 9. *Heb.* 3. 14. *Heb.* 4. 12. *&c.* else might Infidels, and all sorts of wretched and ungodly persons, claime right unto all the priviledges of the Gospell and benefits of the new Covenant (as farre as the faithfull themselves) and that so continuing, it followes,

Fide, justificamur instrumentaliter Vrs. pag. 343.

Novum sedus non antecedentem sed subsequentem conditionem requirit. Ames.

6. AS-

6. *ASSERTION.*

The Gospel was in mans nature before the fall.

Explication.

THis assertion, only he disclaimes, as none of his, no not in any sense, throwing thereupon his wonted filth into the face of him, that objects it to him: and yet immediately after he confesseth some such words in a letter, but in another sense, which sense he doth not yet declare to cleare himselfe withall, as (no doubt) the witty man would have done, had he knowne how. But it seemes hee had forgotten how he confessed the words to me himselfe, at the conference to this purpose, that, *in potentiâ*, it was there; that is, that mans nature was capable of it, when it should be revealed, a deep speculation and of as worthy consequence, as true; for if he understand it of nature corrupted, the Scriptures testifie that (ψυχικὸς ἄνθρωπος οὐ δέχεται) *the naturall man comprehendeth not the things of the spirit*; 1 Cor. 2. 14. speaking of the Gospell, untill hee bee enlightned by the spirit of God. But the mystery of the matter, (it seemes) is that he would pursue the Law to the utmost, even into Paradise it selfe, and chase it out of the heart of *Adam*, as that which never had any lawfull being any where; so bitter, was this Antinomian against the holy Law of God, a fearefull mind; but to proceed.

7. *ASSERTION.*

Faith is not to be tryed, by any fruits, or effects, but only by the perswasion it selfe.

Explication.

THis he confesseth to be his owne, and explaineth himselfe in this manner; that fruits and effects do not infallibly

fallibly demonstrateth faith to any mans owne soule; but faith only demonstrates them to be the fruits and effects that attend it selfe; for how can any know, that faith hath such fruits and effects, but by the word? and how can we know the word is truth but by faith only? thus he: wherein there is need of an other explanation to expound this; such are the mazes of this mans mysteries; for first, the question is concerning justifying faith, whether it hath any fruits or effects to be known by? the answer is given out of an historicall faith in beleeving the truth of the Scriptures: the former concernes particular assurance of faith and grace; the later, only the generall testimony of the word concerning such things: wherein there is great difference; for many are perswaded of the truth of the Scriptures, that have no assurance at all of their own salvation; yea *the very Devills, beleeve and tremble, Jam.* 2. 19. the one is not by grace, but by the evidence of truth, which they cannot withstand, the other is by a speciall work of the holy spirit; but here in this reason of his is layd a false supposition for a ground, *viz.* that as by a bare perswasion we beleeve the contents of the Scriptures to be true; so by a bare perswasion we are assured of the truen ſe of our faith and our owne salvation. Whereas there are many strong and sufficient arguments and grounds to prove the truth of the holy Scriptures, besides a bare perswasion or conceit: so likewise are there many evidences and signes of faith in true beleevers, whereby it may bee knowne, and not by a bare perswasion only.

Vide Bucan. de Scriptura, p.4.

For albeit we grant a certain reflect act, of saving faith in the true beleever, whereby he is oftentimes fully perswaded of his standing in the state of grace; yet withall, we affirme, that this perswasion is not * alone, but hath certaine effects, and concommitants proper to it selfe, wherby it may be knowne and distinguished, or discerned from a groundlesse presumption and bare conceit, else may the most carnall persons, yea the vilest men, perswade themselves (as often they do) of the favour of God, and salva-

* See righteous mans assurance by Mr. Rogers fully of this point, pag. 17. 18, &c.

tion to come, when there is no such matter belonging to them; such was the perswasion of those Iewes, that boasted themselves, not only to be the seed of *Abraham*, but the children of God: when as our Saviour told them plainly, they were the children of the divell, and proves it by their fruits, *Ioh.* 8. 44. by which fruits also, it may be discerned in others: for which cause also the Holy Ghost referres us to examination and tryall. *Examine your selves, whether ye be in the faith, prove your owne selves*, 2. *Cor.* 13. 5. alluding (as it were) to the touchstone, and scales; or to the symptomes of health and sickness in the body, which needed not at all, if a bare perswasion were enough, being directed against such a supine and overly confidence, as also is that of St. *James*, in proving or shewing faith by workes, *Iam.* 2. 26.

That was lying: let these beware then.

πειράζετε, δοκιμάζετε.

How dangerous a doctrin then hath this man broached in the Church; by teaching men to rest only upon a bare perswasion of their beleeving without any further search, or tryall; withall, taxing and bitterly censuring, those Ministers, that in their teaching urge and require, any signes, fruits, or effects of faith and grace, in all, that professe themselves to be beleevers, as he doth in this manner, and in these very termes. *They tell them* (viz. the people) *that they must take heed they be not deceived, for many are deceived with false faith, for true; and therefore they must look it be of the right kind: and if it be, then they tell them, that these, and these signes will follow; a change of the life, uprightnesse of heart, and univer sall obedience to the commandements of God, and such like, else their faith is but a fancy, &c. pag.* 29. Now, what kind of faith (according to this censure) doth this man teach his disciples to relie upon? but according to his owne words, that without either change of life, uprightnesse of heart, or conscience of obedience to the will of God; they may perswade themselves, they are true beleevers, and in the assured way of life, and salvation; which doctrine, if it be not most opposite to the Gospel of Christ, and most pernicious to the soules of men,

*This is deridingly spoken

It seemes then he was such a beleever himselfe.

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what is? are there any carnall wretched people, that will not easily swallow down this poyson? surely if ever there were any Impostors in the Church this was one, but let all beware how they follow him; yet he goes on.

8. *ASSERTION.*

Faith is the only signe of salvation.

Explication.

THis he thus explaineth, that faith is the only infallible evidence to a beleevers own soule of his salvatiō, which is all hee saith to it, and that not very true; for St. *Iohn* makes love an infallible signe, and evidence to a mans own soule of salvation. *We know that we have passed from death to life, because we love the brethren,* 1 *Iob.* 3. 14. (which place was noted in the margin, but he would not touch it) and S. *Paul* makes the sanctification of the spirit, and beleefe of the truth, infallible evidences of election and salvation, 2. *Thes.* 2. 13. but these things are utterly against his Gospell, and profession both, therefore he medles not with them. *Quaer.*

9. *ASSERTION.*

The new Creature, is only faith in Christ.

Explication.

HIs explanation is, that the new Creature is only the true beleever in Christ; as if the subject, and the habit, the beleever, and his faith were all one, and the very same thing: by such explanations a man may say any thing, which I wish his disciples to observe, that they may see what gudgions they swallow from this new *Apollo* with his riddles.

10. *ASSERTION.*

Regeneration is not to bee tryed by any other fruits, effects, or signes, but only by faith, wherein it consisteth.

Explication.

HErein he quarrells, first, at the citing of the words, as his Gospel grounds; next that they are changed from *wherby it is attained*, to *wherein it consists*; which are nothing else but shifts and cavills: for the words are expressed under his owne hand, and agree with his former Assertion; that the new creature is only faith in Christ: and that faith is not to be tryed by signes, or effects, which is the substance of what he here delivereth: and in his explanation he thus dischargeth himselfe; that, Regeneration hath no infallible tryall for a mans owne assurance, but only by the truth of his faith; this is his meaning, and this not very sound; for is not every saving grace, every effectuall work of the holy spirit, every fruit of sanctification, proceeding from the word and spirit, converting the heart, a signe of regeneration, aswell as faith, and wherby the tryall may be made, aswell as by it? (instance was given in the grace of love, but he would not see it,) especially seeing he will admit, no signes nor effects in the tryall of faith, but the bare perswasion; for after this way, if a man be strongly perswaded that he is regenerate, though there be no signes, fruits, or effects to shew it; yet he must rest upon the perswasion, that it is so, howsoever, because he is so perswaded; but why is he so perswaded, he cannot tell, neither is he to inquire after it, either in respect of his faith, or his regeneration; by this way, Ministers might save all their labour in teaching the people, and only bid them beleeve they are in Christ, and then they are regenerate, all under one, but make no tryall of either of them, that's needlesse, their perswasion is sufficient for both. How

2 *Iohn* 4. 7. *Gal.* 5. 22, 23, 24.

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unlike is this Seducers doctrin; yea, how contrary to the Doctrine and Gospell of our Lord Iesus Christ, wherein are so many exhortations to duties; so many cautions and pressing admonitions to search and try, to prove and examine our affections and actions; our faith and our fruits, yea our very persons, and spirits, lest we deceive our selves with false imaginations of our own or the illusions of our common enemy: the rest of his discourse is answered in the seventh Assertion; then to proceed.

Mat. 6. 1.
Mat. 7. 13.
Rom. 8. 9.
2 Cor. 13. 5.
Heb. 3. 12.
Heb. 12. 15.
Rev. 3. 23.

II. ASSERTION.

Sanctification is not by the spirit in our selves, but only in Christ; shewed in acts, and not in the habits of grace.

Explication.

THis whole assertion, he acknowledgeth to be his own, without any exception; wherein, (according to his words) he denyeth sanctification by the spirit of God, and all habits of grace; but in what mysticall sense, and in what construction, his explanation will declare; which is thus. *Sanctification is not in our selves, that is, in the flesh, but only as we are in union with Christ, and by the spirit only, as we understand it of its operations, by mortification, or quickning these our mortall bodies, yet not so in us as mingled with uncleannesse, but as distinct absolutely from the flesh, as being another nature, yea a participation of the Divine nature, which though it make up one person, yet is none at all, of the old man, nor of the old creation, but it is that new Creation, that new heart, and that spirit of God which is bestowed upon us; which yeeldeth no new habits in the flesh, as if that were changed or renewed, but is subsisting of it selfe, that it is of power to manifest it selfe, by acts of quickning, and reviving, and enabling this mortall flesh, as the life of Iesus in it, &c. neither is it the sanctified person that hath any habit of grace in his flesh, but the Lord Iesus dwelling in him, doth put forth the bright beames*

2 Pet. 1. 3. 4.
Ezek. 11. 19.

of his glory, in ſuch vertues, as do beſt ſit the time and place in which he lives, Rom. 8. 9. 2 Cor. 1. 8, 9.

Here is his myſterie, tending as much to the edification of the people, as if he had read to them a Lecture of *Arabick*, or caſt duſt in their eyes to make them ſee; for firſt, he denies ſanctification to be by the ſpirit in ourſelves; then he grants it to be in our ſelves, but not in the fleſh; then it is by the ſpirit as we underſtand it of his operations; yet there are no new habits in the fleſh, as if that were changed at all; but then, that it doth quicken our mortall bodies, and yet not as joyned with the fleſh, but abſolutely diſtinct by it ſelfe, it ſendeth forth Acts as the life of Ieſus in it, wherin he utterly denyeth regeneration, ſanctification or any change of nature at all in the ſanctified perſon; who only is ſanctified by the preſence of Chriſt in him, (which hee calls his union with Chriſt) but not by any reall work of the ſpirit in any faculty of the ſoule, nor by any change at all wrought in the heart, but it remaines as carnall and ſenſuall, as it was before the ſpirits entrance: a ſtrange and monſtrous peece of doctrin, denying the very Articles of our Chriſtian faith, and one of the chiefeſt priviledges of a true Chriſtian; which is to be regenerate by the ſpirit of God: affirming a man to bee ſanctified without any grace or goodneſſe, but even as he was borne in *puris naturalibus*, and in that ſtate to have Chriſt living in him; a peſtilent and blaſphemous opinion: And that the Reader may ſee this to be his poſitive doctrin, deliberately ſet down. I think meet to lay before his eyes, a ſhort tract of this point made by him of purpoſe, (as it ſeemes) to doctrinate his diſciples withall, wherin the marrow of this Seducers divinity is diſcloſed, and it is this that followeth.

See the contrary in, *Mark.* 9. 43. *Ioan* 3. 8. *Rom.* 8. 9. 1 *Cor.* 6. 11. 1 *Pet.* 1. 2. 1 *Theſ.* 5. 23.

A treatiſe of the old man and the new.

Its a thing to be conſidered what the new creature is, that new man, that ſeed of God, which is borne of the ſpirit: it is not any renovation of the old man, that which is borne of the fleſh, the fallen man, for that's from beneath, this from above; that's from the earth, this from heaven; a new creation of nothing;

as in the creation of the world: so that the inward or new man, differ as much from the outward or old, as the godly nature of Christ doth differ from his manly nature; and both these natures together, make but one person as in him: this is the reason that he which is borne of God sinneth not, nor can sin, for it is a partaking of the godly nature, and such are as perfect as ever they shall be, (although not in manifestation,) and yet the old man is as imperfect, as ever it was: for the new creature is not the mutation or change of the understanding from darknesse to light, for then there should no darknesse remaine: nor a change of the will from crooked to streight, for then should no perverseneſſe remaine; nor any ordering of the same affections, for so all disorder were put away; nor yet a change of the memory, for so were the memory without defect: for, this understanding, will, affections, memory, and the rest are gifts from heaven, and must of necessity be perfect, without any defect or superfluity, for our first generation as borne of parents is totally fallen, and cannot be recovered here: but our regeneration is wholly perfect, and can never be corrupted, or sinne againe; for take it in the parts, what is repentance, or faith, or love, or joy, or any of the rest, are they not the gifts of God? and are not Gods gifts all perfect and without blemish? These being distinct in our minds, as the divine, and humane natures of Christ in that one person; we shall not impute our sinnes to our selves, nor yet our good so confusedly, as in times past: the flesh or old man shall have no glory of any good is done, nor the spirit or new man, any shame of the evill or sinne, that the flesh commits; it will not only enable us to know our owne estates, but the holy Scriptures; and we shall see the vanity, and folly of the most (if not all) writers, who put all the work upon the change, wrought in this flesh, which can never bee changed.* So strange a piece of stuffe, as I think need no further opening or confuting to them that have understanding; but for such as are blinded with partiality, I would propose but these few Quæres to consider off, and resolve by Scripture.

Note.

Sound reasoning *à non perfecto ad nihil.*

But are they so in us?

* Yet *David* said: I have sinned, *Psal.* 51.

The best writers with vanity and folly, in a ground of faith.

1. Whether the Divine and humane natures of Christ, be

be fit instances in this case: seeing his divine nature contained the fulnesse of the God-head, and his humane nature was perfect and without spot of sin, *Col.* 2.9. 1 *Pet.*1.19. especially propounding it (as he doth) without exception or difference of nature or persons, between him and us, as if the case were in manner one, and the resemblance in all things equall; which may open a gap to many blasphemous errors, about the union, and the natures themselves.

2. Whether the creation of the world, of nothing, be a resemblance in all things suitable (as he also makes it) to the work of regeneration? seeing there was no præexistent matter at all to work upon, but the very substances were created: here is matter præexistent, as the understanding, will, and affections; only new qualities are created in them from what they had before: by which meanes the same faculties are made (ὅπλα δικαιοσύνης) the weapons of righteousnesse to God, that were before only the weapons of unrighteousnesse to sinne; and then are not the faculties themselves for substance sent new from heaven as he dreameth, but only the old are altered.

Rom. 6. 13.

3. Whether the flat deniall of any mutation, or change in the understanding, will, and affections, be not a plaine deniall of regeneration, and sanctification by the spirit? and if it be; why then doth he or they talke at any time of either of them, as if they granted that they do not, unlesse it be to colour, and cloak their error with hypocrisie?

4. Whether to hold and affirme, that the understanding will, and affections of beleevers are * perfect, as also their faith, love, joy, and other gifts, and that such themselves, are as perfect here, as ever they shall be; is not directly to oppose the Scriptures and all truth? yea to contradict himselfe, who saith we do alwaies grow in faith, and love, and answerable fruits; for that which is already perfect can have no bettering: or what need have such of the imputed righteousnes of Christ (of which these men talke so much) if they have perfection of all things in themselves; for to the old man it must not be applyed, and the new man

* See the contrary to this, 1 *Cor.* 13. 9. *ad finem.* 2 *Cor.* 3.18. *Phil.* 3. 12. 1 *Thes.*3.12, &c.

is

is perfect already: so they overthrow the maine grounds and Articles of Christian Religion, and put by any need of Christ himselfe.

Now the Lord deliver all his people from such pernitious and damnable opinions; more exceptions might bee taken at this rotten familisticall treatise, but its irkesome to pore on it any further, therefore I passe on. ἀίρεσεις ἀπωλείας 2 Pet. 2. 1.

12. *ASSERTION.*

Beleevers, when they fall into any sin, be it adultery or murther, are not to mourne or grieve, (for that savours of the flesh) but still to rejoyce, because it is written, *rejoyce evermore*; and that joy is the speciall means to bring them out of their sin.

Explication.

HEre is another parcell of worthy doctrine delivered *vivâ voce*, at a conference, and acknowledged (for the words) to be his own, standing out to maintain them: only hee gives us here forsooth, a sense to understand the words by; which is, that by sorrow and mourning, hee intends worldly sorrow and desperate mourning for sin, that beleevers are not so to mourne, but to retaine still some hope in Christ; and this he saith, was all he affirmed at the conference, but that his words are perverted, which if it be so, then hath he (doubtlesse) great wrong done to him; but if it be not so, then is he a great lyar, and Seducer both. Now for the proofe of this, not only the witnesses present can testifie, but the passages themselves do shew, that we professedly maintained godly sorrow for sinne; but when hee with ingeminations denyed all sorrow whatsoever, there was produced against him, first, *Eccl.* 3. 4. *there is a time to mourn*: and then that of *Peter, who went out and wept bitterly, Luk.* 22. 62. the former he shifted with his wit;

to the later hee replyed, that it was an instance that fell not out in an age, so that the question was not about the kind of sorrow, but of sorrowing at all, which he opposed, and we maintained (but farre was it from the thoughts of any of us, to maintain worldly or desperate sorrow for sin;) then the reason that he gave for his opinion was, that we are bid to rejoyce evermore, 1 *Thes.* 5.16. and that joy will bring a man best out of his sinne; this is the substance of what was said about this point.

Therefore hath this man done wickedly in seeking to cast the shame of his errours upon others, shifting cleane from what he maintained to a point of an other kind; for the colouring of which collusion he falls on, with a long invective against Ministers in generall, for pressing so much, humiliation and sorrow for sinne, as the cause of so many selfe murthers, and mischiefes among men, terming them Legalists; and their congregations pretented Christian Assemblies, yea Iewish and worse than Iewish Synagogues, with much to that effect. Wherein, if any are faulty I am not to defend it: the grace of Christ is surely, to be published plainly, and plentifully to the people; and the threatnings to bee seconded with the promises, to work true repentance in the hearts of men; else I beleeve, a Minister doth but the least part of his message, and the work may prosper accordingly. But what is that to this Seducer, or how is he to be beleeved in this case who denies any use of the Law at all, any terrours or feare of judgements, any mourning or sorrow for sinne, any thing tending to humiliation; only faith and joy, is that he stands for in a Gospel Minister. Is his testimony to be received against all Ministers in generall without exception? is * his way to bee observed in an extreamity of farre more dangerous consequence? for without all mourning and sorrow for sinne, what need is there of the comforts of the Gospel; what applying of Christ at all? who came only to comfort the mourners, *Isai.* 61.1,2,3. and calls such unto him as travell, and are heavy laden, *Mat.* 11.28. yea in the regenerate

VVhat made *Saul*, *Achitophel* and *Iudas* destroy themselves? was it Legal teaching

Mark. 16.15. *Acts* 2.39.

* Being the way of the false prophet, and false Apostles.

generate themselves that fall into sinne, this is required, *Psal.* 51.17. and the holy Scriptures commend this unto the Saints for ever, as that which worketh repentance to salvation, 2 *Cor.* 7. 10. how sinfull then is this mans doctrine, and pernitious to the soules of men? who denies all sorrowing for the fouleſt crimes, teaching men to impute it only to the old man in them, and not to themselves, when they fall into wickedneſſe: but there is more remaining.

13. *ASSERTION.*

Careleſſe Christians are the choiſeſt beleevers, becauſe they depend wholly upon Christ.

Explication.

THis Aſſertion may be known by his livery, to whom he belongs; even the careleſſe maſter we laſt mentioned; who like himſelfe would have all his followers to be careleſſe alſo, and they are his choiſe beleevers: who ever preſcribed ſuch rules of looſeneſſe, for men to live by, unleſſe it were *Epicurus* himſelfe, the chiefe of Libertines? but it is worſe in this man, in that he ſeekes to ground them on faith, and the rules of the Goſpell; for thus he tells us; that careleſſe is here taken in a holy ſenſe, belonging only to thoſe that depend on Chriſt, becauſe they will not bee negligent in the uſe of the meanes: (which clauſe he ſaith, ſhould have beene added to his Aſſertion) to which I anſwer, that the Engliſh word careleſſe cannot properly be ſo taken; ſeeing it ſignifieth with us a regardleſſe mind, not heeding or eſteeming ſuch or ſuch a matter, and is generally taken in the worſt ſenſe; as when we ſay a careleſſe man, we intend one that regards not his manner of life; or a careleſſe Chriſtian, one that regards not Chriſtian duties; in which generall ſenſe he takes it, as comprehending all that concernes either ſoule or body, this life or the next; in all which, men muſt be careleſſe, yea in reſpect of all ſins,

Like *Gallio* in the Iewes matters. *Acts* 18. 17.

and duties, which is to be a wretchlesse person caring for nothing.

And whereas he sends us to the Scriptures for the warrant of his word, which forbid al carefulnesse in any thing, as *Phil.* 4. 6. 1 *Pet.* 5. 7. to that I answer, that the originall word in those places, doth not signifie all care, heedfulnesse, or providence in any sense to condemne it; but only a wringing, perplexing, and distrustfull care, proceeding from unbeleefe, the same that in *Mat.* 6. 31. *take no thought*; which is not opposed to careles nesse, but to that lawfull and provident care, commended in the Scriptures, under the name of providence, watchfulnes, heed taking, and diligence; all which, accompany faith, as concurring with the promises and providence of God; yet, might an improper word have beene borne withall, did not the rest of this mans rudiments, give just occasion of suspecting his words, especially being strange and affected.

μεριμνάω μηδὲν μεριμνᾶτε. τῶδαν τῶν μεριμνῶν. &c.

Pro. 6. 8.
Pro. 10. 4.
Phil. 2. 12.
Heb. 3. 12.
Heb. 12. 15.

Concerning his complaint: that his words are not fully expressed; I say they are so set down, under his own hand, as in the Assertion, which is more than was at first, (as one of his followers told me) that, being only this; careless Christians, are the choisest beleevers: but to leave this careless counsell, with those choise beleevers, and passe on to the next.

If he deny this it is but like all the rest.

14. *ASSERTION.*

To doubt of the favour of God, after sinne committed, is worse than the sin it selfe.

Explication.

THis Assertion is set down in his own words, and yet he quarrells at it, and tells us that in some other places these words are inserted [*nourished by true beleevers*] which are stollen out to expose his saying to derision: to which I answer; first, that his Gospell grounds and other assertions, are so full of variations, and contradictions, that

that nothing can be alleadged out of one place, without some ground of cavilling from another; which was his cunning to help out by shifts and evasions, as need required; but what need any man steale, where there is such store of good stuffe as in his rudiments. Secondly, admit these words, *doubtings nourished, &c.* yet, doth it not help him that condemnes all doubtings in such, simply, without limitation, as being the fruits of unbeleefe, the greatest sin under the Gospell; for the nourishing of doubtings doth but aggravate what in it selfe is evill.

To the point then, I say, that although doubtings proceeding from unbeleefe simply considered, are great evills, and to be striven against, by true beleevers: yet in such cases as we speak of; revolts and relapses into foule and scandalous sins of the same or other kinds, by such as professe themselves to be beleevers; there is somewhat more to be considered: for first, as concerning the fact it selfe, it is certaine the Lord doth not favour evill, but abhorre it; though in his own children, 2 *Sam.* 11.27.

2. For their owne parts they may well, in such cases doubt and question their owne sincerity, when their sins are scandalous, and often committed, seeing there is not faith nor grace sufficient to withstand their lusts, but they live in them, *Rom.* 6.18. 1 *Ioh.* 3.9.

3. They may well doubt and question the favour of God towards them, if not in the main, yet for the present in this particular, of a scandalous sin till it be repented of, and so forgiven, *Psa.* 6.1. *Psa.* 32.3. *Psa.* 38.2. so that in such cases, some doubtings are not only lawfull, but expedient, and necessary, our hearts being deceitfull; but against all these considerations, utterly to condemn all doubtings in the case of scandalous sinning, without any limitation of the sins, or time of continuance in them, as he doth, how dangerous a thing it is? for hereby that may easily come to passe, which the Lord so vehemently protested against in his people, to swear falsly, to steale, murther, cõmit adultery, & such like, & come into the house of God and say they are delivered, to

doe such abominations, which are called lying words. *Ier.* 7. 8. as also that fearefull state of the presumptuous sinner described, *Deut:* 29. 19. which comes by such flattering and blessing a mans selfe in his heart, when his deeds are wicked, whereunto this mans doctrine tendeth as the event also hath shewed in some of his followers, standing more upon their mirth and confidence than any feare of sinne, or care of obedience, rejecting also all mourning and sorrow for sinnes committed, as not agreeing with Christian profession. But there is more following.

vide. *Psal.* 36. 2.

15. *ASSERTION.*

It is as easie to beleeve remission of sins, as to make confession of them.

Explication.

ALL is easie to this man, who hath found out an easier way to heaven (if wee may beleeve him) than ever was knowne before, or is safe to follow now. Its as easie to beleeve remission of sinnes as to make confession of them. But how doth he explaine this Oracle? suspecting (it seemes) some flaw in the matter, he hath altered the words, and insteed of confession, hath put in, truly asking forgivenesse, thinking this will hold better, giving his reason, because both are the gifts of God, truly to beleeve and truly to ask pardon; but if there be no singular matter in it, why doth he set it out as a Gospell ground and singular rudiment of his owne? unlesse it be to make simple people beleeve, that it is as easie for them to obtain remission of sinnes, and to bee assured of it, as to say; Lord have mercy upon them, on their death bedds. Which they are too apt unto, without his directions: but for the point as he would hold it, notwithstanding both those are the gifts of God, and alike easie for him to effect, yet in regard of our selves, in whom these gifts must work, I suppose it a farre harder matter truly to apply the promises

True confession, comprehends the other. 1 *Iohn* 1. 9.

and

and to beleeve that our sinnes are remitted, than to confesse them, and ask forgiveneſſe of them, becauſe in the former there is reaſon, and all, oppoſing; but in the later, the power of conſcience, the ſenſe of wrath, and feare of danger doe all concurre with the ſpirit in that act, in ſo much as wee may read of ſome that have truly confeſſed their ſinnes, and craved pardon for them, that yet could not preſently beleeve, nor bee aſſured in their hearts, they were pardoned, and remitted to them. *Pſ.* 31: 10. *Pſal.* 38. 6. *Pſ.* 77. 2. *Pſal.* 88. 14. *&c.* it being a ſpeciall act of Gods ſpirit to perſwade his people of their reconciliation, and his love towards them in Chriſt, therefore, this conceit of the eaſineſſe of faith doth ſeeme to be maintained by ſuch as never had it, nor knew truly, what it is to be truly and comfortably perſwaded of the favour of God, and the pardon of ſin, againſt all the diſputes of reaſon, and the conſcience together. But to haſten.

One defines faith to bee a wonderfull grace.

16. *ASSERTION.*

Chriſt is involved in every proverb of *Salomon.*

Explication.

THis Aſſertion (as he ſaith) needeth no explanation at all; only to juſtifie the truth, wee muſt take this Argument from him.

The wiſdome or power of God is involved in every Proverb of Salomon.

Chriſt is that wiſdome and power of God 1 *Cor:* 1. 24.

Ergo.

Let the Reader here take notice, that at the conference when this Aſſertion was diſcuſſed, wee propounded this ſenſe to him; that as Chriſt was the wiſdome of God; ſo he might be ſaid to be involved in the Proverbs of *Salomon*, wherein his wiſdome ſhineth. But not as hee is a ſacriſice for ſinne, in which ſenſe he maintained it; but that former he utterly rejected as not ſufficient, yet now hee makes it his.

his own and his only Argument, to convince (as he saith) the Accuser. These are the common tricks of this Seducer, for had he rested on the former sense, we had not at all differd.

Now the ground hee then layed was, *that to him give all the Prophets witnesse. Acts* 10. 43. *John* 5. 39. but *Salomon* was a Prophet; *Ergo*, he is involved in every Proverb of his: which how well it followeth I need not shew to them that have understanding, for neither do the Prophets in every part of their propheſies so mention Christ; (having many other historicall matters inserted for the time) nor yet *Salomon*, who though he speak of Christ in the 8. and 9. Chapters *&c* yet not in every proverb of his (if in any) in that sense, but of other morall matters, and wholsome counsells necessary to bee knowne in their place. Why then this man should produce such a position, not knowne before, I see not, unlesse to perswade his followers of a greater insight he had in the Scriptures than other men (being most vain-glorious) and to carry the palme for a Preacher of Christ. But it followes.

17. *ASSERTION.*

The 15. *Psal.* is only a description of Christ: and the beatitudes, *Mat.* 5. only belong to him; and to no man, that ever was or shall be, because all men are vanitie.

Explication.

THe perfections (he saith) required in the 15 *Psal.* and in all other Scriptures of like nature, are not, nor shall bee found in any man, but by their union with Christ, for that all men severd from Christ are vanity, for proofe whereof he citeth *Rom.* 8. 1, 2. and 1 *Cor.* 1. 30 this is his full explanation, wherein hee hath also kept his custome of fraud and deceit, as before, for this sense was then propounded unto him that the 15. *Psalme* was a description,

scriptiō, not of unregenerate persons, but of beleevers, & such as in the phrase of Scripture were stiled righteous men, to whom the promises of life (through Christ) did appertaine; but this hee utterly rejected with these words, *no man, no man, that ever was, or would bee:* the like also he affirmed of *Psa.*119.1. and *Matth.* the 5th. and now he comes and acquaints us that all our perfections are by our union with Christ, and without him we are vanity, which is his ground. Is not this to dally with the word of God, and to mock and abuse his servants? the question being whether those descriptions belonged to any men in any sense; which he denyed, referring them only unto Christ, which now hee seeks to shift off with an evasion.

There were witnesses enough of this.

But it is to be suspected that in all this, he hath a further meaning, than he is willing to disclose, which is, that Christ (of whom he speaks) is but the new Creature, or new man in us, who is endued with such perfections, that he is able of himselfe, to send forth bright beames of glory, and to act, such acts of grace in us, as are proper to his nature, in whom are all things perfect, aswell faculties, as gifts; seeing he useth the same phrases (as before) of union, and perfection, and then is his sense most corrupt, familisticall, and abominable, for which see what is written on the 11. Assertion. It followes.

18. *ASSERTION.*

The saying of *Salomon*; *Rejoyce in the wife of thy youth*, is not meant of a mans wife, but of Christ; because he can satisfie us at all times.

Explication.

THis is a branch of the former Assertion, that Christ is involved in every Proverb of *Salomon*, therefore in this place, which he also calleth a Proverb; though (I suppose) unfitly, and explaines himselfe thus: that no man in the spirits sense, can rejoyce, but by his joy in Christ, and that hee

alone can satisfie us, &c. wherin, first, he hath altered and perverted the meaning of the Scripture, and the purpose of the holy Ghost, which is dehorting men from strange women, to direct them (as a remedy) to the love of their own, and to delight in them; which he turnes over into a mysticall meaning to Christ, and so puts by the object intended. Secondly, to colour the matter, he tells us of the ground of our spirituall rejoycing, that it is only by our joy in Christ; which is collaterall, and nothing to the question, because that in the exhortation; naturall, and conjugall affections seasoned with grace, are required in the husband to his wife: he is to love her, as his wife, and that with an entire affection, delighting in her, yea erring in her love as the Text is, to which purpose is that of the Apostle, *Eph.* 5. 29. 31. all intended to the same duty, which to turne over only to a spirituall affection, and that unto Christ, is, with familisticall allegories to abuse and not interpret the Scriptures: yet, thirdly, to justifie his Assertion, in comparing the wife unto Christ; he alleadgeth that, in *Mal.* 2. 14. where the Covenant it selfe (as he saith) is called the wife of youth, which how proper it is, and pertinent to the matter, I leave to the learned to judge; for my part I conceive it to be directly opposite to this his opinion, and his practise also in his dealing with his own wife, which, (as I have heard) was none of the best. But for this worthlesse Assertion, it had not at all beene mentioned, but to shew his abuse of Scripture by his interpretations which is frequent with him, as when hee also affirmed, these words: *Out of his belly shall flow Rivers of living water, Ioh.* 7. 38. to be taken out of those of *Salomon*; *Drink waters out of thine owne Cisterne, Pro,* 5. 15. all which his followers take up with admiration, wondring at the sublimity of the mans understanding: but heare further.

He never cites nor regards any expositors.

Pro. 5. 19. προσκολλήσεται, πρὸς τὴν γυναῖκα τῆς.

19. *ASSERTION.*

It is too great presumption for any Minister, to undertake the exposition of any whole book in the Scriptures, because he cannot shew how Christ is involved in every part.

Explication.

AS in warres, besides the maine preparations there are usually appointed some succours and supplies to be in store, if need require: so hath this cunning man certain succours in his polemicall proceedings to help himselfe withall; for wheras he had affirmed (as one of his grounds) that Christ is involved in every sentence of Scripture, and in every Proverb of *Salomon*; lest he should be taken tripping in his expositions, and unable to shew what he maintaines; he tells us, that yet perhaps it may not bee shewed, nor proved in many places, and for that cause it is a very great presumption to meddle with those places at all, or to adventure upon the exposition of any whole book in the Bible: by which meanes he thinkes to stave off, the incroaching of the enemy, and to save (at least) his credit, at any time, which device and skill hee also sheweth in defence of most of his Tenents. But if it be so, that no Scriptures may be handled by Gospell Ministers, save only such, as speak directly and immediatly of Christ, as the great sacrifice for sinne; then, a great part of some whole bookes in the Bible may not be medled withall; as of the book of *Genesis*, of *Samuel*, of the *Kings* and *Chronicles*, *Ezra*, *Nehemiah*, *Ester*, *Iob*, most of the *Proverbs*, much of the Prophets, and generally all those passages that are meerely hystoricll for that time, and of morall use, of which there is much every where dispersed, not in the Old testament alone but in the New.

The Acts most of the Epistle of *Iames*, and of the *Revelation*.

So that according to this mans opinion, a great part of the holy Scriptures are penned in vaine, and might have been spared; for if they tended not to edification, to what purpose are they? and if they doe edifie, why may they not be expounded to the Church? morall directions, rules of obedience, historicall narrations, prophesies of things to come, examples, and such like, have their place and necessary use in the Church, and are to bee opened and unfolded to the people for edification, for reprehension, for imitation, as necessary dependances on the mystery of Christ. πασα γραφὴ ὠφέλιμος &c. the whole Scripture is profitable saith the Apostle 2 *Tim.* 3. 16. and if this be so, why is it presumption in any man, to meddle with all such Scriptures in which the Sacrifice of Christ is not expressely mentioned? or why is it beyond their line and measure? but that this Seducer must have a way by himselfe, and out of one absurdity to conclude another. It remaines.

20. *ASSERTION.*

Every true beleever (howsoever it seemes) doth alwayes grow in faith and love, and answerable fruits.

Explication.

THe very questioning of the truth of this point makes the man to stamp and startle: proclayming to all the world, that this truth shall stand, and stare for ever in the Accusers face, to his shame here, and condemnation hereafter, without repentance; calling the contrary, no lesse than blasphemy, with such other expressions of his well temperd zeale. But for the matter it selfe (leaving his rage and choller.) to what purpose doth the Scripture so often inculcate that exhortation of growing in grace, 2. *Peter* 3. 18. of increasing in knowledge, *Colossians* 1. 10. of increasing in love, 1 *Thess.* 4. 10. of increasing in zeale. *Rev.* 3. 19. and withall so earnestly deborting, from all declinings.

Αὐξάνετε δὲ ἐν χάριτι &c. γνώσει, &c.

declinings, back-slidings, and withdrawings, in faith, *Heb.* 3. 12. in the power of the spirit. 1. *Thess.* 5. 19. in the use of the meanes, *Heb.* 10. 25. If there be no danger, nor possibilitie of decreasing, but that of necessitie we do, and must grow in all these things, and the answerable fruits of them? are all those exhortations in vaine? did not *Salomon* much decline in his later time from what hee was before, 1 *Kings* 11. 4. 9. are not the Ephesians taxed for leaving their first love, *Rev.* 2. 4. and the Sardians for languishing in grace, *Rev.* 3. 2. why then doth this man make such an outcry at the matter? if it be but questioned whether beleevers doe alwayes grow in faith, and love, and the answerable fruits? and why did he not annex some answer to these testimonies of Scripture so direct against his opinion, of which he speaks not a word. Is his *ipse dixit*, sufficient to carry all matters?

But yet he pretends notwithstanding some grounds for what he holds in the generall, as that, such are planted by living waters, their root is living, and Christ doth continually water them, their course is as the Sunne, and they have the promise of increasing: which though it doth not alwayes appeare outwardly, yet inwardly it is done. To which I therefore answer and that out of the same resemblances, that neither doth every herb, or plant, or tree, continually thrive or grow, or beare fruit thats so planted: nor yet is the fault in the influences of heaven, the vigour of the Sunne, the sweetnesse of the raine, or the goodnesse of the mould, that they are defective; but there are certain obstructions and evill affections (as I may call them) in some individualls, that may hinder and stop the course of nature in them for a time; also there are stemmes of Winter that keep in their fruits during that season: so is it in these by reason of some spirituall obstructions and evill affections, that sometimes possesse them: as also a chilling Winter that oftentimes blowes over them: their perpetuall growth in grace, and fruitbearing, is often hindred and stopped for a time: though they have still life remaining

the tree is only blamed. Luk. 13. 6.

cant. 2. 11. 12.

in the root, and Christ is the same to them in himself, as ever he was. For, what reason else can be given of the former instances? its certain they did not grow, but rather decline for a season, yet all those promises belonged to them, aswell as to others. It is replyed that then they grow inwardly in unseene fruits: to which I answer, that neither is that certain, if he meane every moment of time. For wherein did *David* grow all the time he lay in his sinne? or *Salomon* in his state of declining; or any of the rest before mentioned? if it be said in humilitie; I answer let that appeare: while *David* was numbring the people (which was nine moneths, and twentie dayes in doing) did hee grow in humility, or *Hezekiah* when hee entertained so vain-gloriously the Babylonish Embassadours, did he inwardly increase in that grace? the Text is evident to the contrary in both: for *David* judged himselfe afterwards for the pride of his heart, and so did *Hezekiah* 2. *Chron.* 32. 26. but hereby was a foundation layed for humility to come, and then they all thrived more in grace, and in the true knowledge of themselves, as the trees after winter, and the body after healing of some disease, which is sufficient though they doe not alwayes grow, and doth abundantly discover the life of Christ in them, and the power of God, according to the truth of his promise towards them.

2 *Sam.* 24. 8.
2 *Kings* 20. 13.
2 *Sam.* 24. 10.

As the Eagle when she hath cast her bill. *Psal.* 103. 5.

Now what blasphemy is in all this, that the man should make such an outcry at the matter and threaten damnation without repentance to him that holds such an opinion, especially hee having so notably crossed himselfe (as hee hath) in another position: affirming that a man may bee a true beleever, and yet for a time, have neither humility, love, trust, or any other grace bud forth in practice. For if a beleever doth alwayes grow, in each of these with their answerable fruits: then how can such be true beleevers, that have not so much as a bud of any of these in their practice at all? they are farre from fruits that have not so much as buds upon them. This sentence (I suppose) deserves that heavy censure more justly than the former, and

This is his owne, he cannot deny it.

is

is farre more derogatory to the sufficiency of the grace of Christ, than that. But its endles to trace this man in his mazes, being so intricate, and full of contradictions. Therefore I passe on.

21. *ASSERTION.*

No man can say, he doth love his brother, till he hath laid downe his life for him: neither can we our selves say, wee love the brethren, but we may say of others, that they doe. So expounding, 1. *Iohn* 3. 14.

Explication

TO this hee saith, that no man can truly say hee doth love his brother, till hee hath triall of his own love; neither may beleevers say, without vaine ostentation, that they do so; but yet they may perceive that others doe so, and that of Saint *Iohn*, is to bee understood in that sense; this is his explanation wherein he keeps his wonted manner of contradiction. For first he tells us; that no man can truly say he loves his brother, till he hath triall of his love, (which is by death.) Secondly, that beleevers cannot say at all (without ostentation) that they doe so, which ostentation is forbidden *Rom.* 3. 27. by which it followes that it is not lawfull for any man at all to say he truly loves his brother, untill he be dead, & then (I suppose) he will hardly be able to say it, that any shall heare him; yet if he could speak so, when he is dead, it must be vaine ostentation too, and so never lawfull at all. But why must it be vain ostentation for a beleever (on any occasion) to professe his love unto the Saints? the Prophet *David* openly professed it *Psal.* 16. 3. I beleeve without any vaine ostentation; so doth Saint *Paul* 2 *Cor.* 13. 15. *Phil.* 1. 8. and so doth *Peter* unto our Lord. *Iohn* 21. 17. and is not taxed with any vaine ostentation in it, may we assure our hearts be-

ἐν τούτῳ γινώσκομεν. καὶ εἰδέναι τὰς καρδίας &c. 1 Joh. 3. 19.

fore God of a good estate hereby (as Saint *John* speaks) and yet not mention it to our comfort before men? but why doth hee not hold the like of faith also: for therein hee will have men to trust, without any signes or fruits, onely upon the perswasion it selfe, and to professe it. Which savours farre more of ostentation than the other, and is so taxed by St. *James*, *Chap.* 2. 20. But for that of the Apostle *Rom.* 3 27. its only intended against all glorying in the sight of God In regard of works or grace in the case of justification, which is not questioned here, nor ought, that way. It's a very vaine cavill.

But that conceit, of knowing that others have this love in them, and not our selves, is beyond all imagination of any reasonable man. For seeing love is a grace that may be counterfeited (as well as any other,) and that all outward seemings may be there, and in them; in whom the grace it selfe is not in truth: how can any be certainly assured of anothers sincerity herein; unlesse, by an all-seeing knowledge (proper only unto God) I see not; neither doe I think was ever maintained, till this paradoxicall man began it, with his other, strange devises. But this particular (it seemes) is a branch of his former phantasie, that one may know, certainly, anothers election, by an ordinary way, and that infallibly. Which point (as I have heard) he pressing on a time upon another of some rank to ingratiate himselfe, as knowing his election. The party, taking him at the advantage, replyed; that if I be such a one, and able so to discerne of another; then my judgement, is that M. *Thraske* is a phantasticall Fellow. So he was caught in his owne net.

Acts 1. 24. Spoken exclusively. As 1 *Kings* 8. 39.

And thus much of these worthy Assertions, which I have gone over not so much to satisfie or instruct those that have understanding (the points being so grosse) as to discover his fraud and deceit that seekes to cloke, and cover them with his mists, that they may not be perceived of any: especially, those weaklings, which have beene transpotted by him, may no longer take Mercury, for meat,

meat, I meane false and dangerous Doctrine, for true and wholsome food of the soule. Wherein all may see, how justly he hath taxed such for slanderers, and false accusers that have charged him withholding the fore-named opinions.

Concerning the five Cautions.

UNto the Assertions before rehearsed, there were annexed also (because of the deceitfulnes of the Seducer) certaine Cautions to the Reader, as to beware. 1. Of his Contradictions in his various Gospel grounds. 2. Of his fallatious interpretations of Scripture. 3. Of his protestations. 4. Of his riddles. 5. Of his fawning, and enticing speeches; the discovery whereof hath made him to startle as a malefactor hid in the dark, the light approaching. For as a man suddenly awakened in a distemper, hee falls to rayling, and raving at him that's next him: venting little else than foule language, and lyes. Which are best answered with silence. Yet lest this should be deemed only an evasion. I answer briefly.

To the first: If the instances there given be not sufficient, let the Reader look back upon the Assertions. And see how well they doe accord, especially the second, and the twentieth, as he hath expounded them. 1

To the second. Let all his writings, and this very book, be witnesse how soundly he interpreteth, and understandeth the holy Scriptures, especially his 16 and 17 Assertions, differing from all Expositors. 2

To the third, about his protestations, the very instance it selfe, is sufficient to shew his unfaithfulnes, compared with all his opinions. 3

To the fourth, about his riddles, let the instances themselves shew the truth of what I alledge. Else why doth he suppresse the words I had set downe, and substitute others 4 He hath purposely altered his own words.

in their roome. But most wickedly, and presumptuously hath he paralelled, the high, and holy mysteries of Christ and his Gospel, with his owne deceitfull riddles, justifying the one, by the other.

To the fift, about his fawning; let all his acquaintance speak what language he commonly used, till he was provoked; yea, what Crocodiles teares hee would often shed to gaine his prey, and to deceive the simple. But for his insolencie and pride, let his rude, and unseemly demeanour towards his (then) Soveraigne Lord King *James*: his affronting of all men with his private opinions: his lofty and arrogant speeches of himselfe: his scornfull detractions in this book: yea, the *summa totalis* of the man, and the matter, testifie, and declare, for had there beene true humility, these things had never beene so.

Using the terms of *Thou*, and *Thee* 32 times, in one Letter to him.

Of his Rule of faith.

CConcerning his Rule of faith. Which hee hath added by way of supplement, to the end of his book, it shewes only that he was sick of pride, & would have vented some extraordinary matter if he had knowne what; for after a long and tedious preamble, promising wonders; hee hath at last produced an ordinary, and well known truth. That Christ Iesus is the King, Priest, and Prophet of his Church. But how to apply this understandingly to all points of faith whatsoever (as he pretends) to give satisfaction, doth not there appeare; neither will it stand with his own enormous Divinitie, before handled. Further, I need not meddle with it.

Wherein are some very suspitious passages.

But for conclusion, I would gladly admonish (if shee would be admonished) all the followers and admirers of this man, before they follow him any further, to consider seriously with themselves these few things, upon the premises.

First

First, the evill condition, and quality of the man himselfe, discovered in divers enormities of the foulest nature, as, lying in the highest degree, rayling, scoffing, lasciviousnesse, audatious perverting of Scripture, levity and unconstancie, turning from one opinion to another, as the yeare turned about, but never setling in the truth. All which are most unbeseeming a man that took upon him to be the only Patron of the truth, and finder out of the mystery of the Gospel, the Lord never * using such instruments for such purposes.

* They are vessels of choise. *Acts* 9. 15.

Secondly, the dangerous nature of the opinions themselves, as, First, concerning the use of the morall Law of God, that the same is utterly abrogated, and made void, by the comming in of the Gospell: Secondly, that there is no regeneration or sanctification by the spirit of God, nor any habits of Grace at all; Thirdly, that there is no place for repentance, humiliation, or sorrow for sinne in a beleever, but all joy: Fourthly, that there is no triall of faith or grace by any signes or fruits, but only a resting upon a bare perswasion: Fifthly, that men must be comforted in their faith, though they have neither change of life, uprightnesse of heart, nor conscience of obedience to the Commandements of God; all which, with their dependants are very dangerous points to follow.

Thirdly, his manner of maintaining and defending his Assertions, which is, with evident forcing of the Scriptures, and manifest contradictions with himselfe; instance in that about growth in grace, Assertion the 20th. but chiefly in that of the Law, standing in this manner.

The Law is a rule of the flesh.	*The Law is the very rule of love.*
The Law is not to be preached to beleevers by Gospell Ministers.	*The Law is of plentifull use to true beleevers.*
The Law did once discover sinne, it doth so no more.	*The Law discovers the greatnesse of sinne.*
	The Law is of use to the law-

There is no commission at all, to preach the Law, now under the Gospell.
The Law hath nothing at all to doe with beleevers.
testse and unholy.
The Apostles preached the Law as subordinate to the Gospell.
Beleevers have most of all to doe with the Law.

Which how to reconcile is past my skill, or (I suppose) his own, but that hee would very like a *Proteus* as occasion was offered, and turne in and out for advantage.

Lastly, that hee will admit no difference betweene pressing of duties, as fruits of faith, and preaching of justification by works; whereupon he censures all such Ministers, (as doe the former) for Legalists, and Iustitiaries: a very grosse and absurd collection, directly opposite to the preaching of the very Apostles; for although it be true that neither the Law, nor duties are to be pressed in a legall way to beleevers, * yet in an Evangelicall way, they both may and ought, Christ being the ground of all: which being layed, in all doctrines and exhortations those inferences flow naturally from the same, and are to be received and obeyed of every beleever; for such was the Apostles method and way, after matters and grounds of faith, to inferre exhortations to duties, and matters of practise, all flowing from the same root, which is Christ, into whom, whosoever is truly ingrafted he will be fruitfull through his grace, guided by the word requiring and importing both, aswell faith, as practise; and by this kind of teaching have those many thousand soules beene converted that have beene wonne unto Christ these many yeeres, and not by the wild, and dangerous way, devised by this Seducer, according to the points before discovered; concerning which I may truly say as one sayd once, of a gainefull, but tempting calling hee was in; that it was a good calling to live by, but perillous to die by; so is this a pleasant opinion to live by, but pernitious

This is common with his followers.

* For which see Mr. *Edward Reinolds* of the use of the Law.

Iohn 15. 5. See. *Tit.* 3. 8.

nitious to die by; which I wish I may not prove to their cost, that follow it to their end; to which purpose I have annexed this short admonition, which I wish and desire may be no otherwise taken, than it is intended, that is Christianly, and lovingly; which the Lord grant through his grace in Christ, to whom be glory for ever, *Amen.*

I have heard of one that much bewailed the same, on his death bed.

FINIS.

Ecce autem alterum.

¶ A Short Advertiſement concerning Mr. RICE BOYE, as a Paralell to the former.

THis Maſter *Boye* having publiſhed a very judicious peece of work, about abſolute prayer for temporall bleſſings, ſtiled *The Importunate Beggar* (which was fully anſwered) to ſhew himſelfe an importunate wrangler, hee ſends forth his Reply to the ſaid anſwer, containing a very Rhapſodie of falſities, fooliſh retortions, and groundleſſe conceits, full of perſonall defamations, and detractions, with little elſe in it, which therefore to anſwer againe, were to be like himſelfe, neither needs it. * *debile fundamentum fefellit opus.*

* He puts all on a temporary faith.

Only whereas hee is pleaſed by way of *Quere* to point out his judgement, in a matter of ſome conſequence, concerning the meaning of *Pſal.* 91. as if it ſecured all true beleevers from the Peſtilence, (as a branch of his opinion about temporalls) I am willing thereunto to returne ſome anſwer, (if leave may be given, whereunto I ſubmit) not ſo much to ſatisfie a perverſe and fooliſh man wedded to his owne conceits: as to ſettle and reſolve the minde of any ſincere and humble Chriſtians, that are therein doubtfull, conſidering the uncomfortableneſſe of the opinion in this time of viſitation: which hath ſorrow enough in it ſelfe, though it bee not furthered by mens errours. Briefly then I anſwer.

If it doe appeare that the promiſes contained in that

Pſalme

Pſalme are not litterally to be underſtood, but in a myſticall ſenſe; then that collection concerning the certain exemption of any from the danger of the Plague, cannot be grounded on that Scripture; but that the ſame is not litterally to be underſtood, appeares by theſe reaſons.

1. Becauſe the whole *Pſalme* (in a manner) is metaphoricall, wherein there is mention of the wings and feathers of the Almighty; of his arrowes: of the hands of Angels: of the ſnare of the hunter: of treading upon the Lion, Dragon, and Aſpe. Things not properly ſo to bee taken; nor in that manner ever accompliſhed.

2. Becauſe the promiſes all along according to the letter cannot be ſo applyed, nor expected, as for inſtance.

That ſuch as truſt in God ſhall not daſh their foot againſt a ſtone. verſe 12.

The peſtilence ſhall not come nigh them verſe 7. *no not neere thein dwelling.* verſe 10.

They ſhall tread upon Lions, Dragons, and Serpents verſ. 13.

They ſhall have advancement with long life, and with honour. verſe 14, 15, 16.

For then, no true beleever in his going ſhould at any time ſtumble, or if ſo, yet not at a ſtone, as the Divell applyed it. *Mat.* 4. 6.

The peſtilence muſt not only not faſten upon their perſons, but not ſo much as come neere their dwellings, * as this fooliſh man once maintained in my hearing, out of this *Pſalme*.

* At the houſe of Mr. Doctor *Chetwind* in *Berckley* before twenty witneſſes.

Then might alſo a beleever by his faith, tread upon Lions, Dragons, and Aſpes, (or Adders,) without danger; alſo it would then follow that the moſt faithfull people, muſt live longeſt and be advanced in the world, contrary to the Scriptures and all experience.

3. Becauſe it is ſaid in the generall, that no evill at all ſhall befall ſuch, ver. 10. for ſo they muſt be exempted from all afflictions, *Amos* 3. 6. where they are termed evills, (although by the goodneſſe of God they are turned into good

good to his people:) so that according to the letter they shall not at all be visited with any losses, crosses, or common sorrowes; not with any mortall diseases, or sicknesses, as the Feaver, Consumption or Pox; not be hurt by any deadly weapons, as swords, and speares (especially arrowes) unlesse through want of faith, so that every souldier who dieth in the field, must bee concluded to want faith: yea and every mans death, must be a judgement for some particular sinne, and want of faith in a temporall promise (aswell as in the case of the Plague) which by his opinion must needs follow, and so none at all shall be truly said to die in faith, but through unbeleefe, at least in respect of temporall promises.

Verse 5.

4. Because according to this interpretation, the plague must be the punishment only of wicked men, for so are the words: *with thine eyes shalt thou behold the reward of the wicked* verse 8. and so all that die of the Plague must be condemned for wicked men, even upon that evidence, that they die of that disease; which were a very wicked opinion to hold: *Hezekiah* was sick, and might have died of the Plague, as he was told: *Isay* 38. 1. *David* demanded concerning them in his time: *these sheep, what have they done?* 2 *Sam.* 24. 17. he accounted them not greater sinners than others, because they were so visited; but more innocent (in respect of that particular) than himselfe: many godly and faithfull people in all ages have been taken off with this visitation: yea (which is much to be observed, some in our owne times, men of note that have held the opinion of this Temporary, have died of the same disease, for a warning to all to beware how they tempt the Lord with their folly, and this man in particular, who proclaimed before many, that if ever they heard, that he died of the plague, they should report he wanted faith: to expound the *Psalme* then according to the letter, we see how many unavoidable errours it will bring forth.

Note.

The time and place aforesaid.

Quest. It may be demanded what then is the true sense and meaning of the same?

Answ.

Answ. The summe and substance of the *Psal.* may be comprehended in this assertion following.

That such as the Lord will protect by his power, shall not need to dread any evill whatsoever, be it the snare of the hunter, the wiles of Satan, and his instruments; both of them, as fierce and fell, as Lyons, Dragons, and Aspes: or the most noysome disease, be it the plague or pestilence, which destroyeth mightily, or yet the sword and weapons of warre, though never so sharp and deadly, nor any other mischiefe from any other creature. But if it please him to leave any of his servants to such an outward evill, to be taken away by any of those means before mentioned, then it is in mercy, and disposed of for their good, either to prove them, or to prevent greater evills, that are to come upon themselves and others, 2 *Chro.* 34. 28. or to chasten them so here, that they may not be condemned for ever, 1 *Cor.* 11. 32, which is not therfore done, because the Lord doth faile in his power, providence, or truth towards his owne; but because he seeth it best for them at such a time, in such a manner, by such a means to be so visited by him: None of the temporall promises being intended against, but for the works of mercy, to which they are all subordinate, and not predominant; the fulfilling of them in their kind, being no certaine evidence of love, nor the contrary of hatred to any, *Eccl.* 9. 1. upon which ground it may come to passe that any of the servants of God may be taken away (as many have beene) with the sword, or with the pestilence, and yet not through want of faith in the temporall promises, much lesse because they are wicked, and forsaken persons.

The summe of *Psal.* 91.

See *Calvin* on the *Psal.*

Which exposition agreeth: First, with the nature of all temporall promises concerning health, wealth, strength, long life, good successe, and the like, that are varied according to the will of God: Secondly, the condition of all the faithfull in outward matters, of which it is testified by *Salomon, that all things come alike unto all, and there is one event to him that feareth God, and to him that feareth him not*

See Treatise on the fourth petition.

not, *Eccleſ.* 9. 2. confirmed by continuall experience: Thirdly, with the judgements of the learned in all times, and of expoſitors upon this *Pſalme*, heare one of them.

'*Although God do ſometimes permit the godly themſelves to be infected and die of the plague, or to periſh by other dangers, yet that is nothing againſt this teſtimony and promiſe: becauſe the promiſes of temporall good things, have a ſilent exception annexed, unleſſe the Lord ſhall ſee it fit to doe otherwiſe, for cauſes knowne to himſelfe.* Piſcator.

Fourthly, The contrary, what is it but an uncouth and uncomfortable errour, ſavouring of much ignorance in the ſenſe of the Scriptures, putting conditionall promiſes for abſolute, and abuſing the faith of the ſervants of God, to their great diſcouragement.

To all that feare God, then, would I direct this admonition, to look there be no plague in their hearts, no ſinne unrepented off, but to make their peace in heaven through Chriſt, to walk faithfully in the way of God, and to uſe all lawfull and good meanes for their preſervation: and then not to be ſervilly affraid of any creature, no not of the peſtilence it ſelfe, which either ſhall not touch them, or if it do, yet not in wrath for deſtruction, (as others) but to looſe the ſoule out of the priſon of the body, with more ſpeed (and it may be eaſe) than many other diſeaſes would have done; remembring that of the Apoſtle: *That neither life, nor death, neither principalities, nor powers, neither things preſent, nor to come, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord*, Rom. 8. 38, 39.

1 *Kings* 8. 38.

And for this peremptory dogmatizer, who ſends forth his immodeſt and ignorant dictates into all parts to diſcover his own ſhame; if he were capable of admonition, I would adviſe him to do, as his betters have done before him; make certaine retractions of his errors, and falſe doctrines, call in his exorbitant and unruly excurſions; repent of his perſonall reproaches and ſlanders (againſt his owne knowledge and conſcience) eſpecially that blaſphe-

And of publiſhing the errors and lies of *Traſke*, if it were be-

mous

mous imputation of distemper, on the holy prayer of our Lord Iesus Christ, unworthy of a Christian: together with his foule handling of the Apostle St. *Paul* in divers particulars, as matters that will not only lie upon his name which already is little worth; but upon his conscience which should be pretious to him.

And then before he print any more books, intermeddle any further in Controversies, or undertake such high points as the censure of all Churches, transcending his capacity; to labour to be better grounded in his Catechisme, to be informed in the Articles of Christian Religion; to understand the difference betweene the Law, and the Gospell; the nature of the new Covenant, what an absolute, and a conditionall promise is; withall to labour for an humble heart, the feare of God, the spirit of truth, and the power of grace to governe his affections: and then he shall see, that which now he doth not, and be ashamed of what he now glorieth in, bewailing those monuments of ignorance and folly hee hath published to the world, which I heartily wish he may do, or that all, may beware what they receive for truth, from one, that hath so little in him.

His ignorance is apparent in these things.

It is an honour for a man to cease from strife: but every foole will be medling, Prov. 20. 3.

FINIS.